



PRESERVATIVES

Against the

PLAGUE.



[Price Six Pence.]

2000

1890

1891

1892

1893

1894

1895

1896

1897

1898

PRESERVATIVES

Against the

PLAGUE.

Published at the

Request of the City of *London*,

In the Year 1665, when they were visited.

By *FRANCIS HERRING*, Dr. in Physic.

And Aaron took as Moses commanded, and ran into the Midst of the Congregation: And behold the Plague was begun among the People, and he put on Incense, and made an Atonement for the People.

NUMB. xvi. 47.

L O N D O N :

Printed for T. WALLER, opposite *Fetter Lane*,
Fleet-street.

M DCC LVII.

THESE VOLUMES

OF THE

MUSEUM

OF THE

ROYAL SOCIETY OF LONDON

AND THE

BRITISH MUSEUM

OF NATURAL HISTORY

AND

THE

BRITISH MUSEUM

OF NATURAL HISTORY

AND

THE

BRITISH MUSEUM

OF NATURAL HISTORY

TO THE
HIGH and POTENT
KING CHARLES,

King of *Great-Britain, France, and Ireland,*
Health and Happiness.

SOVEREIGN LORD,

THEY that are to treat with great Potentates and Personages, are enjoined to be short and sweet. If I fail in the last, I shall not miss of the First — *Ne longo sermone morer tua Tempora* (Cæsar.)

The last great Mortality, I published certain Rules and Directions, for the Prevention of the spreading of that contagious and all-devouring Sickness. Those brief Advertisements I have searched out, reviewed, somewhat enlarged, and brought forth again, to the View and Use, and I hope Good, of my Citizens and Countrymen. My Presumption is, that tho' I shall purchase neither Profit nor Praise,
yet

DEDICATION.

yet I shall obtain Pardon of your Majesty, if tendring the common Good of my Country, I bring one Pale-full, or rather Dish-full of Water, toward the quenching of the common Flame. *Morbi (ut rectè Celsus Med. Latinorum Princeps) non curantur eloquentia, multò minus loquentia.* Especially this fierce Fury, which is *non Morbus, sed Monstrum, superans sæpissime tum Artem, tum Naturam*, not a Disease, but a Monster, over-matching, and quelling oft-times both Art and Nature. The Lord of Glory and Mercy keep your Highness, with your most honourable Council, from the Rage of this Man-slaying *Hydra*, and all other both open and secret Evils and Enemies, and make you a wise and skilful Phyfician, to prevent the Dangers, and cure the Maladies of Commonwealth and State.

Your M A J E S T Y's

Humble Subject and Suppliant,

FRANCIS HERRING.

Certain RULES, DIRECTIONS,
or ADVERTISEMENTS, for
this Time of Pestilential
Contagion.

THE Plague (if you will have his true Characterism and essential Form) is, * *Ictus Iræ Divinæ pro Peccatis Hominum*, The Stroke of God's Wrath for the Sins of Mankind. This is not only the Opinion of Divines, but of all learned Physicians, and acknowledged by the blind Heathen in all Ages, by the Light of Nature. Therefore his Appropriate and special Antidote is, *Seria pænitentia*, & *conversio ad Deum*: Unfeigned and hearty Repentance and Conversion to God. 'Till this be practised, I tell you plainly, I put small Con-

* Exod. v. V. 3. and Cap. ix. 15. Levit. xxvi. 25. Numb. xiv. 12. Deut. xxviii. 21, and 2 Chron. xxxvi. v. 15. *Inter Eth. Homerus 2 Iliad.*

fidence in other By-Courses. The Cause remaining, who can look for the taking away of the Effect? Let me therefore be an humble Suitor, that your Highness would be pleased to command a general Humiliation of the People by Prayer and Fasting. This Action, as it would be honourable to your Majesty, and such as you would undoubtedly condescend unto most readily and willingly, if it were but mentioned and moved; so in my Persuasion, there would appear a most admirable and comfortable Effect thereof. And till this be performed, what other Ways soever we shall follow, we shall begin at the wrong End:

*Ni Deus affuerit, viresque infuderit Herbis,
Quid cedò Diptamūs, quid Panacea juvat?*

Let not Gentlemen and rich Citizens by flying (unless they likewise fly from their Sins) think to escape Scot-free. So long as they carry their Sins with them, the Lord will find them out, and his Hand will reach them where-soever they are.

There should (in my Opinion) be provided a Place of Sepulchre for the Bodies, especially of such as die by the Sicknes, some good
Distance

Distance from the City and Suburbs. The burying of infected Bodies in Churches, Church-yards, and namely in *Paul's Church-yard*, where the chief Magistrates of the City, and many other Citizens meet weekly to hear Sermons, must needs be not only inconvenient, but very dangerous for spreading the Contagion, and poisoning the whole City. For all Men that have the least Insight in Philosophy know, that from the dead Corps, by Force of the Sun, certain Vapours or Exhalations are elevated, which partake of the Nature of those Bodies, and do undoubtedly taint, corrupt, and poison the Air with their ill Quality. For this principal Cause, in most well ordered Cities of foreign Countries, there is a common Place of Burial appointed a good Distance from the Building of the City. And till this may be procured for our City, I wish that straight Charge be given, that all dead CorpSES be laid a convenient Depth in the Ground, and not one Coffin heaped upon another, and they laid so near the Top of the Earth as, it is to be feared, they now are.

It were necessary the Place of Burial should be on the South Side of the City, that the Sun may draw the Vapours from it.

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Let

Let Care be had, that the Streets, especially the narrow Lanes and Allies, be kept from Annoyance of Dunghills, Vaults, or Houses of Office, the common Sewers and Channels be well purged and scoured, the Dung-farmers tied to their Stint of Time in Winter, and not suffered (unless urgent Necessity require) to perfume the Streets all Summer long, especially in this Time of Contagion. Let not the Carcasses of Horses, Dogs, Cats, &c. lye rotting and poisoning the Air (as they have done) in *Moor* and *Finshury Fields*, and elsewhere round about the City,

Let the Pipes laid from the new River be often opened, to cleanse the Channels of every Street in the City.

Let the Ditches towards the Suburbs, especially towards *Islington* and *Pick-hatch*, *Old-street*, and towards *Shoreditch* and *Whitechapel*, be well cleansed, and if it might be, the Water of the New River to run through them, as also the like to be done through the Borough of *Southwark*.

Let the Air be purged and corrected, especially in Evenings which are somewhat cold, and in Places low and near the River (as
Thames-

Thames-street, and the Allies thereabouts) by making Fires of Oaken or Ash Wood, with some few Bundles of Juniper cast into them.

Let Men in their private Houses, amend the Air, by laying in their Windows * sweet Herbs, as Marjoram, Thyme, Rosemary, Balm, Fennel, Penniroyal, Mints, &c. likewise by burning Juniper, Rosemary, Thyme, Bay-leaves, Cloves, Cinnamon, or using other compound Perfumes. The poorer Sort may burn Wormwood, Rue, Thyme. Let them cast often on the Floors of their Houses Water mingled with Vinegar.

Concourse of People to Stage Plays, Wakes or Feasts, and May-pole Dancings, are to be prohibited by publick Authority, whereby as God is dishonoured, the Bodies of Men and Women by Surfeiting, Drunkenness, and other Riots and Excesses, disposed to Infection, and the Contagion dangerously scattered both in City and Country.

* Let them likewise rub their Windows often with Wormwood and Fennel.

Let the Bells in Cities and Towns be rung often, and the great Ordnance discharged, thereby the Air is purified.

Touching our Regimen and Diet, Repletion and Inanition (as two dangerous Extremities) are heedfully to be avoided. Those Meats are to be used which are of easy Digestion, and apt to breed good Juice.

The Blankets, Mattresses, Flock-beds, and all Bed-cloths of the Infected, are to be burned; also Leather Garments, because they hold the Infection very long. *Alexander Benedictus* reports, * *That in Venice, a Flock Bed used in a contagious Time, was after seven Years found in an inward Room, the Mistress of the House commanded the Servants to air and beat it, whereupon the Servants were instantly infected with the Pestilence and died.*

Such as are of hard Concoction, and cause Obstructions, are to be avoided; especially those that easily corrupt and putrify in the Stomach, as the most Part of Summer-fruit, raw Cherries, Plumbs, Apples, &c.

* *Hist. de Pest.*

It is not good to be abroad in the Air early in the Morning, before the Sun have purified the Air, or late in the Night after Sun-fetting. In rainy, dark, and cloudy Weather, keep your House as much as you can.

Eschew all Perturbations of Mind, especially Anger and Fear. The one by heating the Body, opens a Door for the Enemy to enter; the other by cowardly running away, gives him Encouragement to tread on the Hedge which lieth lowest, and maketh least Resistance.

Let your Exercise be moderate, *ad ruborem, non ad sudorem*. The Time of Exercise is an Hour before Dinner or Supper, not in the Heat of the Day, or when the Stomach is full. Use seldom Familiarity with *Venus*, for she enfeebleth the Body, and maketh it more obnoxious to external Injuries.

You may feed three Times in the Day, but more sparingly than at other Times. * Shun Variety of Dishes at one Meal: *Perniciosa ciborum varietas, perniciosior condimentorum*. And

* Variety of Meats is pernicious; much more Variety of Sauces.

if at any Time the Rule holdeth, *The most simple Feeding, is the most wholesome Feeding*; then it is in Force at this Time of Infection. *Augenius* (a learned Physician) thinketh it not possible, that he that liveth temperately and soberly, should be subject to the Sickness.

Go not forth of your House into the Air, neither willingly speak with any, till you have broken your Fast. For Breakfast, you may use a good Draught of Wormwood Beer or Ale, and a few Morsels of Bread and Butter with the Leaves of Sage, or else a Toast with sweet Sallad-oil, two or three Drops of Rose-Vinegar, and a little Sugar. They that have cold Stomachs, may drink a Draught of Wormwood-Wine, or Malm-Sey, instead of Ale or Beer. But take Heed (as you love your Life) of extreme hot Waters, as *Aqua Vitæ*, *Rosa Solis*, or other compound Waters of like Nature, which Empiricks prepare and set out with vain and boasting Words: *Laudit venales qui vult extrudere merces*. Of them, *Crato*, a great and learned Physician pronounceth, that they were *inventæ ad jugulandos, non ad curandos homines*; devised to kill, not to cure Men. He speaketh of the daily and continual Use of them; and that is it which I disallow.

If

If you be not accustomed to a Breakfast, take the Quantity of a Nutmeg, or thereabouts, of some Cordial Electuary, prescribed by the learned Physician, before you set your Foot out of Doors. If you will use both for greater Caution, then take your Electuary early in the Morning, two Hours before your Breakfast.

As you walk in the Streets, or talk with any, hold in your Mouth a Clove, a Piece of Zedoarie, Angelica, or Enula Campana Root.

Once in four or five Days, take three or four cordial and stomachical Pills by Direction of your Physician, to fortify the Heart and Stomach against all Corruption, and to cleanse your Body from all such Humours as may dispose you to the Sicknes. For *Agens non agit nisi in Patientē disposito*: An Agent worketh not but upon a fitted and disposed Patient.

If any Man be bound by Religion, Consanguinity, Office, or any such Respect, to visit the sick Parties; let him first provide, that the Chamber be well perfumed with odoriferous Trochiskes, or such like, the Windows laid with the Herbs afore-named, the Floor clean swept, and sprinkled with Rose-water and Vinegar: That there be a Fire of sweet Wood
burn-

burning in the Chimney, the Windows being shut for an Hour, then open the Casements towards the North : Then let him wash his Face and Hands with Rose-water, and Rose-Vinegar, and enter into the Chamber with a Wax-Candle in one Hand, and a Sponge with Rose-vinegar and Wormwood, or some other Pomander to smell unto. Let him hold in his Mouth a Piece of Mastic, Cinnamon, Zedoarie, or Citron-Peel, or a Clove. Let him desire his sick Friend to speak with his Face turned from him.

When he goeth forth, let him wash his Hands and Face with Rose-vinegar and Water, as before ; especially, if he have taken his Friend by the Hand, as the Manner is ; and going presently to his own House, let him change his Garments, and lay those wherein he visited his Friend, apart for a good while before he resume them again.

Let him not forget upon his Return Home, or before, to take a convenient Quantity of his Cordial Electuary, and forbear Meat an Hour or two after it.

That

*That Amulets confected of Arsenick,
are no good Preservatives against the
Plague.*

PErceiving many in this City to wear about their Necks, upon the Region of the Heart, certain Placents, or Amulets, (as Preservatives against the Pestilence) confected of Arsenick, a strong Poison ; I have thought it needful (other Men keeping Silence) to declare briefly my Opinion touching the said Amulets ; not (I profess) in Hatred to any Man's Person, or Envy at their Commodity, wherein I might have shared with them, if I could have brought my Judgment to concur with theirs ; but in Conscience and Discharge of my Duty. The rather, because I fear greatly, that though vain Confidence in them, or other more apposite, convenient and effectual Antidotes, and Alexeteries are neglected.

My Opinion is, that these Placents of Arsenick, carried about upon the Region of the Heart, are so far from affecting any Good in that Kind, as a Preservative, that they are very

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dangerous and hurtful, if not pernicious to those that wear them.

It is evident that Arsenick being a confess'd Poison *, is an opposite, profess'd, and perpetual Enemy to our Nature. Therefore being worn next the Skin, as soon as the Heart waxeth hot by any vehement Motion, Labour, or Stirring, (as it falleth out usually) it must needs send out venomous Vapours to that noble and principal Part ; which will either penetrate by their own Force, or be drawn in with the Air, by the Dilation of those Arteries which are spread about the Skin.

Now these poisonous Vapours being entered or sucked into the Body, when they find no contrary Poison with whom to wrestle, as with an Enemy, (for if there were any Venom in the Body, the Party could not enjoy Health ; but we intend him to be in Health, whom we would preserve) they must needs imprint a malignant venomous Quality in the Spirits and Heart, most adverse and pernicious to Nature.

If by *Galen's* Doctrine † all Alexeteries, in a Manner, if they be used somewhat too libe-

* Gal. 3. de Temp. Cap.

† Simp. Cap. 18.

rally, do greatly offend and weaken our Bodies; shall we think that rank Poisons and Deleteries (such as Arsenick is) if they be so applied, as to penetrate into the noblest Region of all other, will nothing at all violate, and waste our native, vital, and radical Heat.

Galen and the ancient Fathers and Masters of Physic *, did not use to preserve from the Plague, or any other Poison, either by giving another Poison inwardly, or by appointing other Poisons to be outwardly applied, but proceeded altogether by Antidotes and Alexeteries. *Lib. de Theriaca ad Pis. Cap. 16.* Therefore, unless we will disclaim these ancient Worthies and Ring-leaders Method, and follow new found and unsound Devises, we must fight against this Monster, not with Poisons, but Antidotes.

Poisons are designed to be such †, as at no Time do agree with Nature, either well, or ill affected. For tho' there be Poisons, which if they find a contrary Venom in the Body, do

* *Lib. de Ther. and Pamphil. Epid. com. 5. Aetius Lib. 1. Tetrach. 4. Ca. 96. Paulus Lib. 2. Cap. 35.*

† *Gal. 6. in Epid.*

fight with it, that by the Skirmish both Poisons die, and the Party by their Contention and Colluctation, escapeth with his Life ; yet it is agreed on by all, that were they find no such Adversary or Opposition, they speed the Party. Therefore Arsenick worn by a Man in Health, finding not only no contrary Poison to war upon, but no Poison at all, must necessarily oppose and set upon Nature herself.

Gerardus Columbus, a learned Physician, reporteth *, that it hath been observed, that the Wearers of these Amulets, upon heating their Bodies, have fallen into sudden Lypothimies and Swoonings, with other fearful Accidents, which ceased not till the Bag or Placent was removed : That others, tho' not instantly, yet after some Time, have by late and woeful Experience, discerned their Malignity, falling into malignant and pestilent Fevers, some of them ending with Death itself.

Franc. Alphanus, a Physician of *Salerne*, telleth of one, who wearing Arsenick, and heat-

* Lib. 2. de Feb. Contag. Cap. 17.

ing himself at Tennis, fell down suddenly dead.

Matheus Hefsus writeth thus: As cordial Bags or Amulets cannot be disallowed, so empoisoned can no Way be commended; neither do I remember that any ever received Good from them, who abstained from other Antidotes. This, I certainly know, that divers who carry about with them Quicksilver in a Nut-shell, by the vain Persuasion of some Impostors, have died of the Plague; and the Counsellors of such like Amulets, have been the first that have betaken themselves to their Heels, trusting more in their Running than Cunning. And yet these good Fellows, persuaded the Ignorant with great Words, and it may be Oaths; that whosoever carried Quicksilver or Arsenick about his Neck, was as safe as if he had purchased a Protection from the King of Heaven.

Historians report, that *Caracalla*, though a wicked Emperor, made a publick Edict or Proclamation, that no Man should wear about him superstitious Amulets.

Theophrastus the Great, esteemed (not without Cause) *Pericles* to have a crazed Brain, because

because he saw him wear an Amulet about his Neck.

Hereunto, (as a Corollary) we may add the Experience of some *London* Physicians, who have seen foul Holes made in the Breast of those that have worn them, and observed divers to die as well as others, who have religiously carried them about their Necks.

I omit, for Brevity, to answer their Reasons, who allow them, because those that are alledged by Emperics and ignorant Persons, are not worthy the answering; and those that are produced by some few learned Men (the whole Stream running against them) are not comprehensible by the common Sort, for whose Good I have set forth this short Caveat. But if any will contend, I will either answer him, or yield up my Weapons. In Conclusion, only remember, that whereas the Sellers and Setters out, of these deceitful Wares, make them as a Scout to discover the Infection, when it beginneth to seize upon a Man, by giving a Watch-Word, and clapping close to the Heart, to guard that Part as the chief Tower; this is a mere Deceit, Collusion and Abusion. For whensoever the Body is heated,
this

this Event followeth necessarily, as is before declared, though no other Infection be near but the infectious, poisonful and venomous Arsenick ; who offereth not at that Time to the Heart a friendly Salutation or Caveat, but rather a *Judas's* Kiss, and *Joab* like embracing.

Certain

*Certain Directions for the Use of the
poorer Sort of People that shall be
visited by the Pestilence, how to carry
themselves.*

SINCE Almighty God, by his wise Providence hath disposed, that there should be Poor among us, that the richer Sort might have fit Objects whereupon to exercise their Mercy and Compassion, and hath commanded in the sacred Scriptures, both Magistrates and others, to take Care of them, lest they cry to the Lord against us in their Misery, and their Neglect, and Contempt be imputed to us, as one of our heinous and crying Sins, pulling down Vengeance upon our Heads, *Deut. xv.* I would intreat the Governors of the City of *London*, and all others in the Country, with all rich Men, to take special Notice of their poor Brethren, being *Bone of their Bone, and Flesh of their Flesh*; and as to restrain the idle Vagabonds, by whose wandering up and down, the Infection may well be spread and increased, so to provide for the true and honest poor miserable People, that
they

they may be supplied with Food, and convenient Physick if they fall into Sickness. And because I will not persuade others to Charity, and myself remain altogether uncharitable, I purpose to set down certain curative Directions for the poorer Sort, with such parable and cheap Medicines, as may come within the Compass of their short and mean Ability.

So soon, therefore, as any of them apprehend themselves taken with the Plague, let them go to their warm Bed, and take this Medicine.

Take of *Verben*, with the Root dried and powdered, two Drams, the Juice of the same Herb three Ounces, half a small Spoonful of white Wine Vinegar, mix it, and drink it warm, and sweat for two or three Hours.

Let them not sleep during the Time of their Sweating; whilst they sweat, let them hold under their Arm-pits, and upon the either Emunctories, especially the Groins, a Radish Root, divided into two Parts, the same Root is to be tied unto the Plants or Hollow of their Feet, when they have sweat well, for

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two or three Hours, according to the Strength and Age of the Party, dry their Bodies well, with warm and clean linen Cloths, beginning with the Arm-pits and Groin, then the Breast, whereon, after the Sweat is well wiped away, lay a fresh and clean linen Napkin doubled. That done, let them wash their Mouth, Face, and Hands, with Water and Vinegar, and drink a good Draught of Mutton Broth made with *Rosemary*, *Thyme*, *Sorrel*, *Cichory*. If their Stomach will give them Leave, they may eat a little Mutton, or Veal at Dinner, but they are to forbear Flesh-meat at Suppers. Instead of Broth, Water-gruel with *Rosemary*, or *Burnet* will do well, or thin *Panada*.

For their Drink.

Let it be the middle or six-shilling Beer, warmed with a Toast, or Water boiled with *Cardus* Seed, and *Caraway* Seed, and the Roots of *Scabius* and *Verben*, with a Crust of Bread.

Then let them rest, or sleep, washing their Mouth often, if they be awake, with Water and Vinegar.

They

They may likewise make a Quilt with *Balm*, *Mint*, *Rosemary*, *Sage*, *sweet Marjoram* dried, and sprinkling it with Vinegar of *Wormwood* or *Herb-grace*, or ordinary Wine Vinegar, apply it to the Region of the Heart warm.

The second sweating Medicine.

After eight Hours from the first Invasion of the Pest, let them take another sweating Medicine.

Take of the Powder of the Root of *Dip-tamne*, *Scabius*, *Gentian*, each half a Dram, Seed of *Carduus Benedictus*, a Scruple, Juice of *Marygold* Flowers, *Devil's Pit*, each two Ounces, half a Spoonful of Vinegar, of *Rue* or *Wormwood*, or in want of them, ordinary Vinegar of white Wine.

Let them drink this warm, and sweat again, as at the first Time two or three Hours, keeping in the mean while a *Radish* Root at the Emunctories as before. Then dry off the Sweat, wash the Mouth, Face and Hands as before, take some convenient Nourishment,

and carry themselves as in the first Interim of eight Hours.

The third sweating Medicine.

Again the third Time, after the like Pause or Interval, let them take another sweating and *Cordial* Medicine in this manner.

Take of the Seed of *Rue* or *Herb-grace*, a Scruple and half, that is, 30 Grains, of the Roots of *Eaula Campana*, *Valerian*, *Fullers Teasells*, *Aristolochia* the round, each half a Scruple, the Juice of three leaved *Sorrel* called *Allebia*, two Ounces; Juice of *Rue*, *Scabius*, each an Ounce; a little of the forenamed Vinegar. Let them take it warm, sweat as before, and carry themselves in all Points as before, and continue this Course for four or five Days.

But if any be in that Extremity of Poverty and Misery, that they cannot procure these parable and easy cheap Medicines, let them drink twice in the Day a Draught of their own Urine, in the Morning, and five in the Afternoon.

If

If in the first, second or third Day, the Botches or Carbuncles appear, the best and safest Way both for Poor and Rich, is to commit themselves to be ordered and dressed by a skilful Surgeon. There will be, no doubt, assigned and maintained, for the meaner and poorer Sort, *Chirurgions ex communi ærario*, out of the common Purse, especially in *London*. Let those that are wealthy make Choice of their own Surgeon, and pay well for their Cure. For a little Health is worth a great deal of Gold, which a Surgeon in that Case must fetch out of the Fire, and hazard his own Life every Day, to save his Patient. *Emis*
 * *a Medico seu Chirurgo Rem inestimabilem, vitam, valetudinem, cui quantumcunque dederis, exæquare non potes Medicinæ beneficia. Medico si quidem non Rei, sed operæ pretium solvitur.*

*Non domus, aut fundi, non æris acervus & auri,
 Ægroto Domini deducunt corpore febres,
 Non animo curas, valeat possessor oportet,
 Si comportatis bene Rebus cogitat uti.*

Let me add this one Advertisement, as a Corollary or Conclusion, that you tamper not

* *Vita sine valetudine odium est, non vita.* Soranus & Seneca.

too soon with the Botches or Blanes, before they be well come forth, and Nature well cleared and relieved; but rather continue in the taking of inward *Cordials*, and sweating Medicines. * The over-hasty applying of topical and outward Remedies, especially if they be forcible and sharp (which is too usually practised by some Physicians and Surgeons, and by Patients themselves) do oftentimes, by causing Pain, increasing the Fever, and weakening Nature, drive back and scatter the Venom into the inner Parts, which suddenly, by a second Insult and Encounter, surpriseth the Fort of Life the Heart, and carryeth away the Patient.

———*Si quid novisti rectius istis,
Candidus imperti, si non his utere mecum :
En veniam pro laude peto laudatus abundè,
Non fastiditus, si tibi (lector) ero.*

Sit Nomen Domini benedictum.

———*Si quid novisti rectius istis,
Candidus imperti : Si non, his utere mecum*

* As *Pesicatoris*, and the like.



